# ANTI-SEMITISM
## ITS CAUSE AND CURE

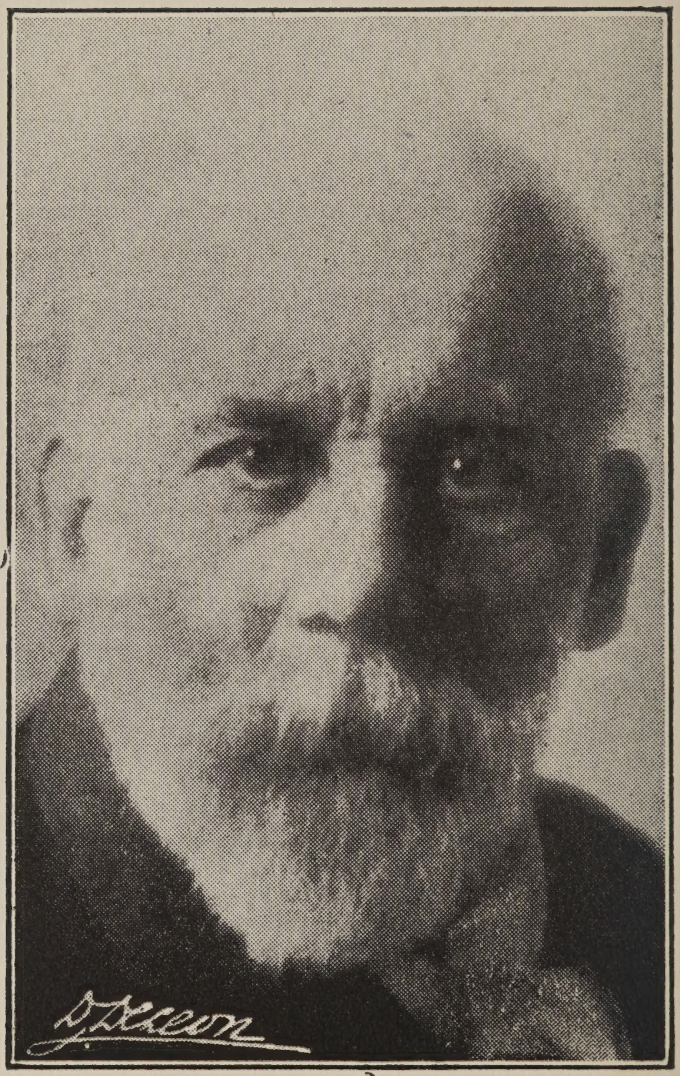
DANIEL DE LEON

PUBLISHED BY THE
SOCIALIST LABOR PARTY
NEW YORK CITY

[Rare]
DS
145
D55
1921

01 0001 0134 0288

16969
10-



# *ANTI-SEMITISM*

## ITS CAUSE AND CURE.

BY

DANIEL DE LEON

PUBLISHED BY THE
NATIONAL EXECUTIVE COMMITTEE
SOCIALIST LABOR PARTY
1921

*Copyright*, 1921, *by the*
*National Executive Committee,*
*Socialist Labor Party.*

# ANTI-SEMITISM

## ITS CAUSE AND CURE

By

DANIEL DE LEON

A race uncertain and unev'n,
Derived from all the nations under Heaven.

* * *

Thus, from a mixture of all breeds began
That heterogeneous thing, an Englishman.

* * *

Fate jumbled them together, God knows how:
Whate'er they were, they're True-Born English now.

—*Daniel De Foe*: *"The True-born Englishman."*

# FOREWORD.

Every now and then such questions as Semitism or Anti-Semitism will appear among the many clouds on our social horizon, causing a few more ripples on the political surface or whip into greater fury the tempest in the social teapot. The recent "Ford incident" was such a cloud. Henry Ford accused certain Jewish financiers of having caused and promoted the war for the sake of reaping profits, supplementing the "exposures" of the London Morning Post which resuscitated the so-called "Protocols of the Wise Men of Zion," a book purporting to be an exposure of a Jewish secret society led by "Elders of Zion," who supposedly dream of centering world power in the hands of Jews through the issuing of so-called "protocols." It has been sufficiently

proved that these documents are false, but whether they are true or false—both sides are vehemently championed—matters little in this connection. The important fact is the howl of indignation, the social tempest, the "printers' ink riot" which arose all over the country because the financiers in question were Jews. All superficial Jews, Jews made conceited and shallow by Gentile theology, considered it incumbent upon themselves to rise in the defense of Jewish banking interests. Ford was denounced as a "traitor" on every street corner and hysterical Jews saw visions of pogroms on the streets of New York City.

It is in the analysis of such outbursts as the recent Ford incident that this essay on "Anti-Semitism," written in 1903 by Daniel De Leon, will prove particularly valuable. Had the "Traveller from Mars" been wandering about in the United States a few months ago he might reasonably have concluded from the fury with which the mass of Jews rose to the defense of the Rothschilds that every Jew in the United States

was a war profiteer—in desire at least. On the other hand, the same Traveller might well have been excused for wondering from what source Henry Ford drew his moral indignation. Armed with this little booklet, the "Traveller from Mars" would quickly have realized that on both sides it was just a case of human nature—common stupidity, inborn narrow prejudice—kicking over the traces—that is all.

THE PUBLISHERS.

The New York International Library Publishing Co. has brought out an English translation, from the French original, of Bernard Lazare's work, "Anti-Semitism, Its History and Causes." What with the recent* Kishineff butcheries and the literature—pro-Semitic, anti-Semitic and otherwise—that these butcheries have given rise to, the Semitic question has received fresh impetus. Bernard Lazare's work fits in with such setting.

That there is a Semitic Question none will deny. Wherein, however, the Question consists is in itself a question that will receive different answers. Bernard Lazare's work is not valuable for the answer it gives:

*This was written in July, 1903.—Publishers.

in fact, the answer it gives follows in the main the beaten and false path of philo-Semitism in general. The value of Bernard Lazare's work lies in the mass of facts that it brings together, some of which are new, and which, indirectly at any rate, point the way to the correct answer to what may be said is becoming a "Vexed Question."

Let loose upon the world a "Traveller from Mars," or any of the "Innocents" that Voltaire used to choose in his criticisms of men and things, and what would be his experience? He would find that, every time anyone with fact and argument shows that a certain Jew is conceited or superficial, forthwith up jumps the philo-Semite and denounces the utterer as an anti-Semite; every time anyone, with fact and argument, shows that a certain Jew is a characterless worm, up jumps the philo-Semite and denounces the utterer as an anti-Semite; every time anyone, with fact and argument, shows a certain Jew to be double-faced and a swindler, up jumps the philo-Semite and denounces the utterer as an anti-Semite;

every time anyone, with fact and argument, shows a certain Jew to be physically or morally unclean, or a coward, forthwith up jumps the philo-Semite and denounces the utterer as anti-Semite. The latest is the most remarkable instance of the sort: The Russian at Washington, having said that many of the Kishineff Jews were usurers, forthwith up jumped a Jewish editor of a Jewish paper in this city, Mr. Kasriel Sarahson, and declared that such words were "an insult to the 10,000,000 Jews of the world." What conclusion, from such an experience, could our Traveller from Mars arrive at other than that the Jews (Semites) are all conceited, characterless worms, double-faced, swindlers, physically and morally unclean, cowards and usurers? Seeing that any one such justifiable charge, brought against a concrete Jew, is forthwith pronounced "anti-Semitism," what conclusion could that Traveller arrive at but that Semitism was the incarnation of all these vices, a veritable compound of vileness?—And that opinion, be it noted, would be gathered not

from the "anti" but from the "philo" Semites.

Such would be our Traveller's experience on one side. But he would be making other experiences simultaneously. He would make the experience of meeting many a Jew without any of these vices, let alone all these vices together. He would make still further experience. He would meet many a Gentile (non-Jew) with one or more of these vices in his make-up — occasionally, all of them together. His first notion as to "Semitism" thus receives a violent shock, a shock from which it can not recover. Presently, however, further experience gives his original notion regarding "Semitism" a blow that knocks it out wholly. He will experience that, probed to the bottom, no one hates the Jew as such. Probed to the bottom, the manifestations of Jew-hatred have roots wholly free from the Jews-idea and absolutely alike and the same with feelings that produce hatred or opposition between non-Jews and non-Jews. The few instances that would seem at first blush to

be exceptions, prove, upon closer inspection, to be none and to fall under the general category. There ARE Gentiles who DO bristle up at the word Jew. But why do they? Their conduct is no other than that of the man who experiences a shiver at the bare word "horse," simply because the word conjures up to his memory some sad experience made with some horse. Question such a man and it becomes clear that he bears no animosity to the equine race; even if he did, his experience is not that of all others, and the equine race continues in good repute. And so in these instances of Jew-hate. At this stage of the inquiry the conclusion is obvious—there is no such thing as anti-Semitism; whatever else may go by that name, the thing itself does not exist. And the conclusion will hold good to the end of the inquiry.

What! There is no anti-Semitism? Then, perchance, there is no Semitism, either?

From the most orthodox to the most "liberal" or "reformed Jew" upholders of Semitism there is a habit of resorting to a

theory, variously termed by them the "Spirit of Judaism," the "Message of Judaism," etc.,—in short, a principle as the foundation or feature of Semitism. The alleged "principle," as peculiar to Judaism, will not stand inquiry for one moment. There is no "principle," "spirit" or "message" claimed to be Judaic, and however exalted, that is original with Jewish theology or creed. They were all uttered before; they were borrowed, and in many instances bodily incorporated by the inspired Prophets and Judges. That the upholders of "Semitism" frequently base their "semitism" upon that is only an evidence that they realize the slipperiness of the ground under them. Their resort to the "Spirit" or "Message," etc., of Judaism is like the flutter of a bird that knows not its own bearings, and that by its conduct confuses the hunter. The Question of Judaism, or Semitism, obviously becoming a vexed Question, is only rendered confusing by such maneuvres—and its solution put off.

In order to get at the bottom of the question it is necessary to hold the uphold-

ers of "Semitism," the believers in it, closely to their own premises. It is at this point that Bernard Lazare's work becomes of exceptional value through the facts that it puts together. What are the real premises of "Semitism"?—The SEED OF ABRAHAM; in other words, the racial unity of the Jew. The work of Bernard Lazare demolishes these premises. The passages upon this head read like De Foe's satire "The True-born Englishman," which called attention to the fact that the alleged Anglo-Saxon was dashed and doused and strained by all the races of civilization. So does Bernard Lazare call attention to the fact that the Jew of today (Semite) is of all imaginable races, and Bernard Lazare backs himself up not only with facts, culled from modern history, but with proverbs from orthodox Jewish works and even with utterances of such Fathers of the Jewish Church as Maimonides. The theory of the "seed of Abraham" is proved a myth, the ethnical, material basis of "Semitism" is shattered, the

groundwork of "Semitism" is taken from under it.

Is there, then, no "Semitism"? The fact remains that there IS such a thing. It is a solid fact; a fact that can be weighed, measured and even reduced to statistical tables. What, then, is its feature? Wherein does it consist? Without a principle or mission, unique and born from its own spiritual womb, and without a unique, exclusive ethnic basis, what is it that holds the thing together? Such an apparition is phenomenal; in what does the phenomenon consist?

Once the mind is cleared of perturbing causes; once the cobwebs concerning the imaginary "Message of Israel," and concerning the myth of the "seed of Abraham"—the alleged body and the alleged soul, so to speak, of "Semitism"—are brushed aside, the answer sticks out clear as a pike;—and the answer points to a phenomenon, indeed; to a phenomenon unique in the history of the human race; a phenomenon that is in itself a compendium of psychology, an elec-

tric light on vast domains in the philosophy of history.

The answer is: THE BASIS OF SEMITISM IS GENTILE THEOLOGY. In other words: Semitism is not a cause, it is a result. Let Gentile theology drop, and the bottom and the bonds on which Semitism stands and that hold it together, fall out and melt away, and Semitism itself is dissolved. So long as a certain book—a collection of sublime ideas; beastly thoughts and acts; disjointed and jumbled scraps of history; tatters of fiction; shreds of lyric prose; poetry in which the Jew is the central figure—is held up as sacred;—so long as a Jew is made a God, a Jewess the "Mother of God," another Jew the stepfather of God, and whole rafts of other Jews are worshipped as members of a nobility that surrounds the throne of that celestial temporal King—so long, in other words, as the Gentile world predominantly manufactures itself into a debtor to another set of folks of A DEBT TOO HUGE AND CRUSHING EVER TO BE REPAID, just so long will there

be "anti-Semitism" — that is, manifestations of human nature that has no love for the creditor whose account is non-cancelable; and just so long will there be the reflex of "anti-Semitism," to wit, "Semitism," that is, that other manifestation of human nature that finds a morbid delight in glory, even if its halo be borrowed, or even if, at times, the halo may turn into a thorny crown.

Numerous are the instances of the utter bewilderment in which the ruling class of modern society, together with their "intellectuals," the so-called "leaders of thought," stand before the perplexing problems of the day. Numerous are the instances in which these rulers and "intellectuals" act in sight of these pressing problems the way the man acts who, knowing not how to swim, suddenly falls into the water. The first thing he does is the last thing he should. He throws up his hands and thus aids the law of gravitation to carry him under water:—

The capitalist social system, with its reduction of the area of production, brings on

a scarcity of food. In sight of short rations for many, the modern "intellectuals" conclude that there is an over-population, and they address themselves to meet the phenomenon with Malthusianism, or the still more insane neo-Malthusianism, whereas the fact is that, so far from there being too many, there are too few people today to produce all the foodstuffs that are procurable, and that civilized society needs.—Malthusianism and neo-Malthusianism only aggravate the evil.

The capitalist social system lowers ever more the earnings of the Working Class. In sight of the privation of the workers, due to small earnings, the modern "intellectuals" of the Atkinson type conclude that the workers are not "clever enough husbanders," and they address themselves to meet the phenomenon of deepening poverty by training the workers in a Chinese, cheeseparing economy. The process lowers the standard of life; and this, operating jointly with the law of value, of prices and of wages (the price of labor power in the labor mar-

ket) has for its effect to lower earnings still more, and thereby to deepen privation. This method likewise accomplishes the exact opposite of what it sets out to accomplish.

The capitalist social system, with the general insecurity that it generates and the general shrinkage of the field for economic independence, smites the family as with a flaming sword. The result is that directly and indirectly prostitution is fomented, till it assumes the rank of an "inevitable social institution." Confronted with this disgraceful sight, bourgeois "intellectuals" address themselves to meeting the phenomenon by cauterizing the gangrene of prostitution, instead of removing the cause, and thus spread the corruption stealthily through the arteries of the whole body.—Here, too, the process does evil and no good. And so forth and so on.

So also with the Jewish or Semitic Question. Even if every Jew—man, woman and child—were killed, Semitism would not vanish. The idea of being a pre-selected and sole supplyer of Gods and their pur-

suivants is too fascinating and enticing to some minds to be let alone. If Gentile theology continues, even in case of such wholesale slaughter, there would eventually be gathered from the ranks of the Gentiles themselves the elements that would again set up the claim of "Semitism." Such a monstrous, preposterous conception as Gentile theology breeds "Semitism" as inevitably as a cheese breeds maggots. The "intellectuals" of the bourgeois world—Jew and Gentile—are addressing themselves to the phenomenon miscalled "Semitism" in the same irrational manner that they address themselves to the other phenomena just mentioned, and to so many others of kindred nature. They attack the evil in a way that intensifies it: they strain to remove the "objectionable features of Semitism" (a result), while they keep alive the cause (anti-Semitism, i. e., Gentile theology).

Nor can it be otherwise. Socialism, with the light it casts around and within man, alone can cope with these problems. Like the sea that takes up in its bosom and dis-

solves the innumerable elements poured into it from innumerable rivers, to Socialism is the task reserved of solving one and all the problems that have come floating down the streams of time, and that have kept man in internecine strife with man.

## WORKS BY DANIEL DE LEON

*ANTI-SEMITISM*
*AS TO POLITICS*
*BERGER'S HIT AND MISSES*
*BURNING QUESTION OF TRADES UNIONISM*
*DE LEON-BERRY DEBATE*
*DE LEON-CARMODY DEBATE*
*DE LEON-HARRIMAN DEBATE*
*FATHER GASSONIANA*
*FIFTEEN QUESTIONS*
*FLASHLIGHTS OF THE AMSTERDAM CONGRESS* (1904)
*INDUSTRIAL UNIONISM*
*JAMES MADISON AND KARL MARX*
*MARX ON MALLOCK*
*MONEY*
*REFORM AND REVOLUTION*
*SOCIALISM VS. ANARCHISM*
*SOCIALIST RECONSTRUCTION OF SOCIETY*
*TWO PAGES FROM ROMAN HISTORY*
*THE TRUSTS*
*UNITY*
*VULGAR ECONOMY*
*WATSON ON THE GRIDIRON*
*WHAT MEANS THIS STRIKE?*
*WOMAN SUFFRAGE*

# WEEKLY PEOPLE

OFFICIAL ORGAN OF THE SOCIALIST LABOR PARTY OF AMERICA

NEW YORK, SATURDAY, APRIL 1, 1911

## OFFICIAL ORGAN

OF THE

## SOCIALIST LABOR PARTY

*A PAPER OF*

REVOLUTIONARY SOCIALISM

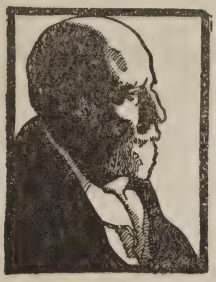
AND

INDUSTRIAL UNIONISM

RATES:

$2.00 a year; $1,00, six months; 50c., three months; 25c., trial subscription 5 weeks.

**45 ROSE ST., NEW YORK**



## DANIEL DE LEON

### THE MAN AND HIS WORK

Contents:

IN MEMORIAM — R. Schwab
REMINISCENCES OF DANIEL DE LEON — Henry Kuhn
DANIEL DE LEON — OUR COMRADE — Olive M. Johnson
WITH DE LEON SINCE '89 — R. Katz.
TO HIS PEN — Chas. H. Ross
DANIEL DE LEON—THE PILOT — F. B. Guarnier
DE LEON—IMMORTAL — S. French
DANIEL DE LEON—AN ORATION — Chas. H. Corregan

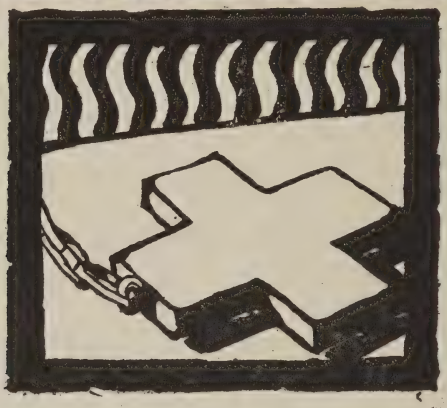
**360 pages, with index**

(16 full-page illustrations.)

$2.25 *Postpaid*

New York Labor News Co.
45 Rose Street New York

# THE SILVER CROSS
## OR THE CARPENTER OF NAZARETH



## A TALE OF JERUSALEM

BY

**EUGENE SUE**

*Translated by Daniel De Leon*

**Cloth Bound, $2.00**

NEW YORK LABOR NEWS CO.
45 ROSE STREET NEW YORK



# Woman

*under*

# Socialism

*Translated from the*
*Original German of the 33rd Edition of August Bebel*

*By* DANIEL DE LEON.

The complete emancipation of woman, and her complete equality with man is the final goal of our social development, whose realization no power on earth can prevent;—and this realization is possible only by a social change that shall abolish the rule of man over man—hence also of capitalists over workingmen. Only then will the human race reach its highest development. The "Golden Age" that man has been dreaming of for thousands of years, and after which they have been longing, will have come at last. Class rule will have reached its end for all time, and along with it, the rule of man over woman.

*CONTENTS*:

*Woman in the Past; Woman in the Present; Woman in the Future; Internationality; Population and Over-Population.*

**Cloth Bound, 400 pages, $2.25.**

NEW YORK LABOR NEWS CO.,
45 ROSE ST. NEW YORK




"With a majestic historic setting, draped in poetic elegance, and planted upon a pedestal of golden maxims that converge upwards, and illumine the principle itself, 'Franz von Sickingen' raises in thrilling yet statuesque solemnity the principle—not merely to have a purpose firm, but also dare to *make it known*."—DE LEON.

*Beautifully decorated cloth cover,* $1.50

NEW YORK LABOR NEWS CO.

45 Rose Street New York City

